Dr Workman interprets the silence of `K.S.' when asked why she vandalized her own clothing, and even provides her with words borrowed from the patient of another doctor, the famous Isaac Ray. When asked for his motivation, this patient explained that it gave him `an indescribable pleasure to do wrong' (410). K.S. is an even purer example of `moral insanity' because Dr Ray's patient was only apparently free from any other mental impairment; K.S. really is, apart from the `moral insanity' itself, mentally sound.

In a later essay, `Moral Insanity - What Is It?',[xxvi] a principal factor in Kate's not wanting to go home is her intense hatred for her mother, which Workman unilaterally attributes to the `unaccountable ... likings and dislikings of the insane' (343). Here Workman is concerned that if he had treated Kate `not as the subject of mental disease', but as `delinquent', she would have been sent to prison and `transformed ... into a real and a hardened criminal' (343), like her sister. We now learn for the first time that Kate has a sister, who rather conveniently illustrates the dangers of the failure to diagnose `moral insanity' correctly. Instead of indicating that Kate might have had reason to dislike her mother and her home, the sister's disaffection indicates that both women were probably suffering from `Moral Mania' and that it was probably hereditary. Such an interpretation suggests that `Moral Mania' was in fact a catch-all for a value-laden critique which emphasized desires at the expense of motivation and context, and which therefore tended to spare family and society at the cost of the patient.[xxvii]

Workman's analysis of `K.S.' and her moral insanity illustrates something of the complex and equivocal role of the Asylum where he worked.[xxviii] The two sisters themselves seem to exist merely as graphic illustrations of the same person, with and without asylum. On the one hand, like Workman himself, it heroically (and rather melodramatically) intervenes between K.S. and the fate luridly illustrated by her sister's contrastively `tragic' life; on the other the Asylum appears to do nothing about the social reality that women like K.S. seek refuge from. It is urgently needed to prevent more young women from `falling' as K.S.'s sister did, but it appears to be in complicity with what makes them fall in the first place. Meanwhile Workman congratulates himself as `many superintendents of large asylums ... state that they have never encountered a case of pure moral insanity'.[xxix]